THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Truth is quite beyond the reach of satire. There is so brave a simplicity in her that she can be no more made ridiculous than an oak or a pine."—J. R. LOWELL.

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THE BOOK OF MORMON NEEDED.

AN anti-"Mormon" Ministerial Association, with headquarters at Salt Lake City, Utah, assembled some time ago for the purpose, presumably, of devising ways and means for the more rapid spread of truth among mankind; but also assumed judicial robes, and announced to the world that the Book of Mormon is not needed because, forsooth, it, in the view of the gentlemen who composed the said association, does not reveal a single new moral precept or principle. This objection to the manifestly troublesome existence of that book would be quite serious, if the people of this world had worn out all the ancient precepts and principles that the Lord has been trying for some time past to get us to practice in a passable manner. The opinion which the reverend gentlemen thus expressed spread rapidly, and found a ready endorsement among sectarian Christians in general; and so it seems that if the Lord wants any more revelations received by a large portion of the religious world, He can "save the situation" by making them conform to what multitudes of the alleged disciples of His Son expect them to contain. However, we have now substantially an authoritative (!!) endorsement of the Book of Mormon as being perfectly in agreement with the teachings that are accepted as sacred by the sectarian world at the present time.

This is a complimentary approval of its contents, morally and religiously, that one could scarcely expect to find entertained in the high quarters that gave it expression. Nevertheless, since the

moral and religious principles contained in it, are the identical ones by which the "Mormon" people are endeavoring, with some measure of success, to regulate their lives, and further, since those teachings are declared by the aforesaid authorities to be in full harmony with Biblical doctrines, it is a mystery which some of us are too obtuse to understand, just why the Book of Mormon and the "Mormon" people should meet with any opposition from alleged Christians who have an identical code of laws and system of principles with ours, and who, like the "Mormons" in general, are, as a broad charity constrains us to say, largely making commendable efforts to live up to them.

It does seem as if, under the circumstances, the "Mormons" ought to be recognized as "brethren" by the sectarian world, and invited to a seat at all family re-unions; yet this courtesy need not be pressed to the point of a disagreeable rupture. But instead of finding in this case what "should be," only what "is" occurs with much frequency, and passing events as they roll their course along, make it appear as if it is a kind of damnable offense for "Mormons" to teach certain precepts and principles according to the Book of Mormon, which other people get, without any material change, according to their own allegations, out of the Bible, and also teach. Why it should so transpire is none too clear; for the Almighty has never laid any injunction upon ministers of the gospel, or upon any follower of Jesus Christ, to teach the truths of His salvation from the writings of one man, or set of men, rather than from those of another. It is fair to conclude that a truth in Deuteronomy, for instance, is just as good in His sight as the same truth is in St. John's gospel. Why should He care whether the ten commandments are taught from a correct Jewish version of the originals, which were written with His own finger on the two tables of stone, or from a faithful translation in English? He doubtless prefers substance to shadow, and until he discredits truth because it is written in a book that goes by a certain name, and recommends as a better truth the very same one found in another book that goes by a different name, the Salt Lake Ministerial Association would do well to follow the Divine example to which its attention is requested. And further, who would not look with feelings akin to horror upon the "Mormon" who would dare claim that the Bible is no longer needed, because its leading precepts and principles are contained in the Book of Mormon? If profane creatures of that class were found within this Church, they would be subject to its discipline for blaspheming the word of God. His truth is held sacred wherever found by the membership of this Church.

If these gentlemen who denounce the Book of Mormon as useless, because it agrees so fully with the Biblical scriptures, would here state their reasons for accepting the different books of the Bible as the word of God, one of them would be found to consist in the

harmony of its revealed truths with one another. There are no contradictions found in any essential religious matter or principle, and so since these books agree together as a unit, it is strong evidence that they are inspired, and consequently they are received as the word of God. On the other hand, the very *agreement* of the Book of Mormon with the Bible principles condemns it, and renders it a useless work, according to these ministerial philosophers. When the time comes to plead that kind of logic at the bar of God, it will doubtless lose much of its present attractiveness for some people.

Turning attention now to a different aspect of the case, the fact is recalled that the Bible was not brought forth originally as a complete volume in its present form; but the various writings of which it is composed, were produced by a number of inspired authors who lived at different periods from the days of Moses to those of St. John—in all about eighteen hundred years. When, therefore, the writer of the book of Ruth, for example, proposed that it should be accepted as a portion of the inspired word of God, its certain rejection, according to the logic (!!) of these reverend gentlemen would have followed, since it contains not a single new moral precept or principle not previously written scripturally in terms of one kind or another. These remarks apply, likewise to the books of Jonah, Obadiah and Joel, respectively. No new precepts or principles are taught in them, and perhaps other books of the Bible belong to this same class of recognized sacred writings, whose standing as the word of God must be denied, when tried by the novel criterion set up by the sectarian Ministerial Association once assembled in Salt Lake City.

With what feelings of commiseration the able men and divines who sat in council centuries ago to determine which books that were proposed as canonical should really be accepted as such, would have received the proposition, from some unfortunate, that a number of them were useless, uncanonical, and should be cast out because they contained no new precepts or principles. But men holding such peculiar notions of what writings should be in order to pass or not to pass the crucial test of being the inspired word of God, were not called to sit in councils that were engaged in one of the most delicate and particular undertakings ever entered into by wise and learned men; and where prejudice might have caused the ruin of many souls in the ultimate reckoning; nor are they better qualified now than then to sit in judgment on what features God Almighty should observe when communicating His word to mankind.

The Book of Mormon and all the good that it has brought to thousands upon thousands of our race, all the joy that it has poured into the hearts of multitudes, all the light that it has caused to shine into the understanding of hosts—all this, and more, must count for useless experience and material trash,

because, forsooth, some people, who hate the book without cause, find no new precepts or principles in it. NEVER, NEVER, till the eternities grow hoary with age, and new ones follow to the same state, can it be truthfully said that the Book of Mormon is useless to, or not needed by, a portion of our race at least. If those gentlemen of the cloth had been modest enough to say that they themselves never had any use for the book in question, and that multitudes of other people were like-minded with them, the general aspect of the case would not appear so egotistical and dictatorial. Before these remarks are concluded, however, their attention shall be directed, with the assisting grace of God, to *one use* at least which they can profitably make of the Book of Mormon, and all those who echo their cry can do likewise. Before disclosing this open secret, our attention will be occupied with other matters for some time.

It does not appear that religious practices among sectarian Christians sustain the statement that no new doctrines or principles are found in the Book of Mormon, nor are some of their theories of any more consequence to uphold their contention. We find that there are three modes of baptism authorized by Christendom at large, namely: sprinkling, pouring and immersion. On the contrary, the Book of Mormon teaches that but one mode of baptism, that is by immersion, is authorized by Jesus Christ. Now, the Bible holds this same doctrine, or it does not. If it does not, what ground is there upon which to rest the claim that the Book of Mormon contains no new doctrine? If it does teach baptism by immersion alone, in conformity with the Book of Mormon position, how can those who baptise by sprinkling or pouring righteously claim fellowship with the children of God, since they must be wilfully changing an ordinance that the Lord has laid down as one of the fundamental observances in His Church? Again, in the matter of baptising infants, a similar aspect of the case is manifest. The Book of Mormon plainly states that they should not be baptised, being all wholly redeemed by Christ without this ordinance. If the Bible teaches that infants should be baptised, then the doctrine of the Book of Mormon that they should not be, is certainly a new one. A large proportion of sectarian Christians hold, further, that baptism in any form is a non-essential in the plan of salvation. The Book of Mormon, on the other hand, makes very apparent the fact that it is an essential ordinance which must be observed by every person, except little children, who wishes to secure the benefits of Christ's redemptive work. If the Bible contains an identical doctrine, why do not sectarian ministers insist on its universal observance? What is the reason that some people who fail to observe an essential ordinance enjoined by the word of God are received into sectarian fellowship, while the "Mormons" who do observe it are cast out? If the essentialness of baptism is not taught in the Bible, we must

score another new doctrine for the Book of Mormon. If different contending denominations have any authority in the Bible for their existence, the Book of Mormon must be accredited with an additional new doctrine, for it claims there can be but one fold of Christ on earth—its membership necessarily united under one visible head. If the Bible contains the doctrine of the damnation of a single infant, the Book of Mormon has a wholly different, and very merciful one, conformable to God's known attributes. If the doctrine of the predestination of some souls to eternal life and salvation, and of multitudes of others to everlasting reprobation and misery, is a Bible doctrine, the Book of Mormon occupies an entirely different position. If the Bible teaches that the revelations of God to man ceased with the Apocalypse of St. John, we must add another new doctrine to those that are taught in the Book of Mormon, for it holds the opposite view. Additional doctrines might be cited to manifest how groundless is the charge that the Book of Mormon contains no new precepts or principles, or if the two books in question do really harmonize in their principles, to show that the members of the Ministerial Association at Salt Lake City, do not understand what the Bible does teach, or understanding it, fail to teach its doctrines to the people.

If there is any virtue in the argument of the gentlemen aforesaid by which they condemn the "written" word in the Book of Mormon, what good reason can be proposed why the same argument has not just as much virtue if we apply it to the "spoken" word of God which sectarian ministers claim to preach to their hearers every Sabbath? According, therefore, to the logic of the Ministerial Association of Salt Lake City, there is a vast amount of Sunday preaching that may be classed as useless eloquence, since it deals with no new moral precepts or principles—it simply traverses the same old grounds or doctrines that have been made the subjects of pulpit oratory for a millennium or two. If they should claim that their regular Sabbath preaching does bring forth new doctrines, etc., it is very manifest that the earlier Church must have been very deficient in principles; and a few hundred years more of the same kind of evolutionary work in the Gospel plan will show an astonishing imperfection in sectarian Christendom as it exists at present. If the sectarian ministry do not proclaim new principles every Sabbath to their hearers, what is the reason that the Book of Mormom should be condemned simply because, as they say, it does by "written" word what others are doing all the time by word of mouth? The same line of remarks apply to the various denominations that exist in the so-called Christian world to-day. If, as called successively into being, each one of them had some new Gospel organization principle incorporated in its foundation, what shall we say of the defects of the first one away back in the history of sectarianism? If it did not have any new ones, on what ground is their existence

justified at all, according to the logic of the reverend gentlemen mentioned? How many more of them must be instituted before the Apostolic Church model is attained? Are they getting nearer to it, or farther away from it?

(*To be continued.*)

A PROMISE MIRACULOUSLY FULFILLED.

It is the custom in the ward in which I reside for two or three families of saints to meet together once a week and hold a cottage meeting.

At one of these meetings, I told of a promise that had been made to me by an elder of the Church many years ago, and of the miraculous manner in which it was fulfilled. When the meeting was over, one of the brethren came to me and requested me to write an account of it for the *Millennial Star*.

I will say, first of all, that I joined the Church in Switzerland, in the year 1884. About a year and a half later I left my native land and went to London. I found employment as a general servant in the Orphanage of Mercy, in Kilburn, in the north-west part of London. I united myself with a branch of the Church near King's Cross, and met with the saints as often as circumstances would permit. I also visited occasionally the Whitechapel branch, but I did not fully enjoy the services as I understood very little of the English language.

I was desirous of gathering with the saints in Zion, especially as my sister was there; so I saved every penny of my earnings. I made up my mind that I would not pay any tithing until I got to Zion, and that when I got employment there I would pay up my back dues.

Elder James W. Paxman was presiding over the branch at that time. He had a cousin who was an invalid. She also was anxious to go to Utah, and he was very desirous that I should accompany her. I told him that that would be impossible, for I had not nearly enough money. He told me that if I would pay my tithing I would be able to go with the first company to leave after that date.

I will confess that I did not put much confidence in his promise. I could not see how taking away from my savings would hasten my emigration.

However, the following Friday night I had a dream which made a great impression upon my mind. I dreamed that I went into a beautiful garden in England. As I entered I saw President Paxman, Elder Schoenfeldt (now Bishop of Brighton ward), Elder Francis M. Lyman, Jr., and several others. The two first-named brethren spoke to me. They told me to a farthing how much tithing I owed the Lord, and said that if I would pay it I would be able to

go with the first company; but that if I did not pay my tithing, it was doubtful if I would go with the second company.

At that time I did not know how much tithing I owed; but on figuring up later, I found that the brethren had told me the exact amount. The following Sunday I went to Church, taking my tithing with me. But somehow I could not make up my mind to pay it, so I took it back with me again. The Friday night following I had the very same dream I had had the week previous. The same brethren spoke to me, telling me the same thing, but emphasizing what they said. I decided to pay my tithing the following Sunday. For that purpose I took my money to Church with me; but, just as I had done before, I took it back with me. The dream was repeated the following Friday night. The brethren spoke more earnestly than before, and concluded by saying that if I did not pay my tithing it was a question if I would go with the third company of emigrants. That settled it. I firmly resolved to pay my tithing, and the following Sunday I carried my resolution into effect. About a month later I took all my savings, which amounted to ten pounds, down to the emigration office to deposit it. The fare was twelve pounds. I had counted my money several times, and knew to a penny how much I had—ten pounds, no more and no less. I will say here that the time was set for the company to leave, and I did not think I would be able to go, as I lacked two pounds of that amount and knew that I could not possibly save that amount in the brief space of time that was left.

On arriving at the emigration office I found a young lady in charge. I told her I had come to deposit some money towards my emigration, and she said she would receive it and give me a receipt for the amount. The reader can imagine my astonishment when I counted out to her the sum of twelve pounds. I could scarcely believe my eyes. I counted the money again, and, sure enough, there were twelve pounds. Where the two extra sovereigns came from has remained a mystery with me to the present day. I attribute this remarkable thing to the Lord.

In conclusion, I will say that the words of the Lord's servants were fulfilled, and I was able to sail with the first company, which arrived in Salt Lake City on the 4th of May, 1886. I have written this for the benefit of my brothers and sisters in the European Mission, that they may see that the Lord is faithful concerning His promises, and that the keeping of His Commandments is sure to bring the blessings of heaven.

Your sister in the gospel,

Forest Dale, Utah. ELIZA STOLL HAYES.

"A GENEROUS prayer is never presented in vain; the petition may be refused, but the petitioner is always, I believe, rewarded by some gracious visitation."—R. L. STEVENSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 17, 1910.

MORMONISM AND SCIENTIFIC THOUGHT.

MANY incorrect theories have sprung up among readers of the Bible from the brief but eloquent and striking announcements about the creation in the first chapter of the Book of Genesis. To begin with, a notion was held for a long time that the grand event announced in the opening verse occurred four thousand and four years before the coming of our Savior. This was supported by the chronology which obtained, and still appears at the head of marginal references in the authorized version of the Bible as translated in the time of King James. The declaration is: "In the beginning God created the heaven and the earth." There is nothing in the text which gives any intimation about the time of "the beginning." It may have been many thousands or even millions of years before the earth, which was "without form and void," was organized into the planet to revolve on its own axis, and travel in its appointed orbit around the sun. Nor is there anything in the text which states how long a period intervened before "God said, let there be light, and there was light." It may have been ages upon ages of our time.

The order of the periods mentioned in that chapter was doubtless as portrayed by the prophet Moses, to whom God manifested it, as we learn by modern revelation. Geologists have speculated largely in respect to the age of the earth from what they regard as a scientific basis, and have counted the age of this globe from calculations, on mathematical principles, relating to certain rocks, and other formations without taking into consideration many other matters which might entirely upset their figures and conclusions. For instance: It is possible that this earth of ours in its original constitution contained fragments of other worlds, or meteors, or bodies that had revolved in space for æons and by attraction became involved in the greater mass, and thus formed objects which perplex latter-day philosophers and learned savants.

Indeed the Prophet Joseph Smith made the positive statement

that in the composition of this globe, fragments of destroyed worlds were embodied. This has been ridiculed by some would-be wise objectors and laughed at by the scornful. So with many other great truths which the unlearned and youthful seer set forth by inspiration from the Almighty. But later on those ideas have entered into the minds of deeply thoughtful and learned men, and have been adopted as scientific verities or at least philosopical probabilities. The late Lord Kelvin was one of the great minds of this age and is so recognized by his contemporaries. Here is one of the ideas he ventured to express, in the face of much opposition, because it was supposed to be in contravention of popular theologies. He said:

"The hypothesis that some life has actually originated on this earth from moss-grown fragments from the ruins of another world may seem wild and visionary. All I maintain is, that it is not unscientific and cannot rightly be said to be impossible." This drew down upon him the wrath of many good religious souls, because they imagined it was in contradiction of the doctrine of the divine origin of the world. In vindication of his position, Lord Kelvin, many years afterwards declared: "The star germ theory which I put forward as a possibility, does not in the slightest degree involve or suggest the origination of life without creative power, and is not in any degree antagonistic or out of harmony with Christian belief." That which the learned scientist merely mentioned as a "possibility" had been enunciated as a fact many years before by the unlearned but heaven-inspired Prophet Joseph Smith. For the Lord said: "There are many worlds that have passed away by the word of my power * * * and as one earth shall pass away, even so shall another come; and there is no end to my works neither to my words."

Another point relating to this subject is the explanation given by the seer of the 19th century, that the word creation as it appears in the scriptures really means organization. He exposed the absurdity of the popular religious theory that God made the world out of nothing. By revelation he had learned the great truth that "The elements are eternal." As God formed man out of the "dust of the earth," so He formed the earth itself out of what might be termed the cosmic dust or rather the elementary particles thereof, which had no beginning and can have no end. A world may be created out of eternally pre-existing elements as a statue may be created out of pre-existing marble, and as other creations thought out in the minds of men, may be made real out of material things. The axiom that "out of nothing nothing comes" has become a definite principle among the greatest thinkers of the world, who are almost a unit in this conception. The eternity of matter is a settled doctrine in the so-called "Mormon" faith.

So is the eternity of light. When God said, "Let there be light and there was light," as stated in Genesis, it did not follow

from that decree that light for the first time in beginningless duration shone forth, as an original illumination. It blazed out of the darkness in the order of this earth's development, as related, but it had scintillated in the sun ages anterior to that event. When it is stated that "God said let there be light in the firmament of the heaven to divide the day from the night;" and that "God made two great lights, the greater light to rule the day and the lesser light to rule the night," it does not necessarily follow that those luminaries were actually formed on "the fourth day," or period, but that the firmament was cleared so that their light could be seen, and conditions were such, that they could "rule over the day and over the night" on this globe.

Astronomy has established the fact that the sun, and the great stars which shine in the firmament, existed long before this earth rolled into its appointed and necessary place among the revolving orbs to maintain the equilibrium of the whole universe. Modern science has established the theory that the sun and the whole solar system revolve around other magnificent orbs, but it has not yet approached the height reached by the inspired latter-day prophet, in his portrayal of the governing orbs in universe around universe until the mighty globe is reached that is "nearest to the throne of God," the diurnal revolution of which is a thousand of our years.

It is gratifying to note the developments of the present times, the broadening of the views of modern thinkers who are not bound by the set dogmas of human so-called theology. Also to watch the gradual adoption by the wise men of the age, of principles proclaimed by an obscure but God-inspired young man in the backwoods of the United States in the early years of the nineteenth century. Religious teachers, boasting in their smatterings of wordly learning and professing to be ministers of the Most High, denounce Joseph Smith as an impostor or a demented fanatic, and warn the world against his doctrines, not knowing what they really are. But while they are floundering in the fogs of man-made sectarianism, and ridiculing men and women who have embraced in their faith the grand truths brought forth from the Lord through His inspired servant in these latter-days, the humble if "credulous" Latter-day Saints are rejoicing in the knowledge of the truth, and obtaining light and information on material and spiritual things, and noting with pleasure how many of those principles are gradually obsessing the minds of progressive men and finding place in scientific theories and declarations.

Let these truths shine out and go on to victory, even if credit is not given to those who first proclaimed them; for, after all, the honor and the glory belong to Him who brought forth the world out of chaos, who governs all things by the word of His power, and is the Author of life and light and everlasting joy and eternal salvation!

C. W. P.

MINUTES OF BIRMINGHAM CONFERENCE.

THE semi-annual conference was held in the Handsworth Assembly Rooms, Wretham Road, Birmingham, March 13th, 1910. There were in attendance President Charles W. Penrose of the European Mission, Elder Alfred Parsons of the Liverpool conference, President Thomas F. Greenwood and thirty-four traveling elders.

At the morning session there were nearly two-hundred people present. Commenced by singing, "Awake ye Saints of God, awake." Elder Frank T. Griffin offered the opening prayer. Singing, "Jesus once of humble birth." The sacrament was administered by Brothers Frederick Pickering and Thomas White, assisted by Brothers Herbert Green, Arthur Thompson, Henry Hadley and J. B. Ward, all of the local priesthood.

President Greenwood welcomed those present and prayed that the Spirit of the Lord might be in our midst throughout the day.

The statistical and labor reports for the past six months were read and accepted. The general and local authorities of the Church were presented and unanimously sustained. Elder Joseph M. Ogden was honorably released to return to his mountain home.

Elder Ogden said he had enjoyed his labors very much. The first eleven months were spent in Northampton, and fourteen months in Kidderminster, and he felt that in coming on a mission he had been blessed with a great privilege.

Sister Lizzie Bennett sang pleasingly, "The Beautiful Prayer."

Elder H. C. James briefly related some of his experiences in the mission field, and spoke upon faith. Said it was the first and most important principle of the gospel, as it is by faith that all things are done, and it is a gift of God.

President Penrose said that God had at sundry times sent His messengers to instruct the world, but the people usually did not hearken to their warnings. He referred to the treatment the messengers of God received, and how each generation garnished the sepulchres of ancient prophets, and rejected those who were sent to them. Stated that to-day was no exception to this rule, as the people worship the apostles of Christ and their dead letters, but reject such a prophet as Joseph F. Smith and those who hold the power and authority and the same keys which Christ gave to His apostles. The speaker explained the purpose of voting to sustain the Church authorities, and the obligations the saints take upon themselves in doing so. He showed who Jesus Christ was, and that in administering by His authority we should always do it through His proper name; not merely Jesus, because there were thousands of Jesuses, but there was only one Jesus the Christ. Bore testimony that the living leaders of the Church were truly men of God; he knew them all and was proud of them and of the missionaries sent into the world. Exhorted the saints to support

and sustain them and their conference president, and the Lord would bless them.

The meeting closed by singing, "Glory to God on high," and benediction by Elder Alma Buttcane.

The afternoon session commenced with about two hundred and fifty present, by singing, "Come listen to a Prophet's Voice." Prayer by Elder Joseph E. Spendlove. Singing, "Redeemer of Israel."

Elder William H. Allan expressed joy in speaking to such an audience. Bore testimony to the restoration of the gospel, and that it would save and exalt all who obeyed it. He had labored in the Birmingham branch, and in North Staffordshire, and was now laboring in the Blackheath branch, and had enjoyed his labors and always been well received.

Elder E. C. Sutton said the more he studied other religions the stronger his testimony grew as to the divinity of "Mormonism," and could better understand the glory and exaltation to be obtained through living up to its principles. He said his experiences in Warwick, Blackheath and North Staffordshire had been very profitable to himself although some of them had not been pleasant.

Elder Alfred Parsons of the Liverpool conference, spoke of the miracles, prophecies, sufferings, etc., of Christ and His disciples, and then of the rejection of the gospel by most of the people in the face of those signs. He warned those present who were not of us lest they should reject the gospel to-day in a similar way.

Miss Lillie Roskrow very ably sang, "O Rest in the Lord."

President Penrose said it was a good thing to "rest in the Lord and wait patiently upon Him." Many people are like petulant children, who, because they do not get their wants granted immediately, become impatient and rebellious and some exclaim, "There is no God." He showed that there is a great deal yet for the wisest to learn, and how man must submit to God's plans in order to get to a state of perfection, and must take Christ as their pattern. Explained the great planetary systems revealed by the Lord, to illustrate what a comparatively insignificant mite this world is, and how imperfect we and our surroundings are. But if it were not for experiencing this stage of imperfection we would not appreciate a sphere of perfection. Christ passed through all the trials of mortality and He is our pattern. Find out what He did, and how He did it, then the way is clear to gain the same state of perfection that He did. For we are not "worms of the dust," but the sons and daughters of God, and are on the way of progress if we obey God's laws and live by His precepts.

The session was closed by singing, "O say what is Truth." Elder C. L. Rawlins pronounced the benediction.

At the evening session the great hall was filled to overflowing. Singing, "O'er the gloomy hills of darkness." Prayer, Elder Joseph A. Vance.

Elder Scott B. Brown said the elders were here as teachers of light and truth with authority from on high, which sounded presumptuous to some. But the darkness which had covered the earth had shut out the light and the authority of God, and people need not be so startled at such declarations if they would study existing conditions. His labors had been in the Blackheath and Birmingham branches, and his experiences had taught him many valuable lessons.

President Greenwood spoke on the sacrifices of the elders for the sake of the people of the world. Compared the way they are called and the various stations from which they were chosen with the way Christ called His early disciples. Explained the apostasy and proved it was foretold by the prophets of old. Also bore testimony to the restoration of the gospel, and asked the friends present to compare the restored gospel with the teachings of the Bible.

"The Gentle Shepherd," was sung with much feeling by Miss Lillie Roskrow.

President Penrose began by explaining the heathen and Christian ideas of deity, or the supreme undefined power that is imagined, and compared them with the true personality of God as taught in the Bible, the Book of Mormon and by the latter-day revelations. He explained comprehensively the three members of the Godhead and their relation to each other, then our relationship to them, and how the universal spirit which proceeds from this trinity and permeates everything in boundless space has its influence in the development of light and truth, and how God by its omnipresence is immanent in the whole universe. The speaker then took up the restoration of the gospel. God had revealed Himself to man in various ages of the world, and has again done so, and He could not see what there is so strange in it. He urged all present who had not accepted the gospel to yield obedience to its laws and ordinances, and they would receive joy and satisfaction and a testimony for themselves.

The conference closed by singing, "For the strength of the hills we bless thee." Elder Lorenzo Sargent pronounced the benediction.

The universal sentiment of those in attendance was that the conference was one of the greatest spiritual feasts they ever attended. There were many influential people of Birmingham and nearby towns in attendance. The remarks of the speakers made indelible impressions upon the listeners.

On Saturday afternoon President C. W. Penrose, President Josiah Eardley of the Sheffield conference and President Greenwood met with the elders in priesthood meeting and heard the reports of their labors. Instructions were given and many questions were answered to the satisfaction of all.

W. N. Moses, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Boundary Road Baths, St. Helens (Liverpool conference), on Saturday evening, March 12th, 1910. A number of members and investigators were present to witness the ceremony. Three persons were baptised by Elder James F. Turner.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N., March 13th, 1910. One person was baptised by Elder Frederick J. Price.

Satisfied with Zion.—Brother J. H. Hall, who left England on May 27th, 1909, writes from Salt Lake City saying that he is well satisfied with Zion as he has found it, although if one wishes, he may encounter temptations and evils there as well as elsewhere. "Give heed to the true Spirit of the gospel, and help the work along," is the motto he is trying to live up to.

District Meetings.—On February 27th, 1910, President Lorin A. Little and ten traveling elders met in the most successful district meeting held in the Bristol conference for years, at the Workman's Institute, Garndiffaith, Wales, where the elders had an opportunity of explaining "Mormonism" to twenty saints and three hundred and fifty outsiders. All who were called upon to speak spoke forcibly on the first principles, and after the meeting all the elders were engaged in gospel conversations for more than an hour. Many are desirous of reading the Book of Mormon. On Saturday, February 26th, the elders met in priesthood meeting at 7, Woodland View, Pontypool, where the monthly reports were given.

Branch Conference.—A successful branch conference was held at Pudsey (Leeds conference), Sunday, March 6th, 1910. President E. S. Horsley, Eliza B. Horsley, Elders J. A. Kerr and John C. Hall were in attendance. After the opening exercises Elder John C. Hall reported the Pudsey branch to be in a fair condition; also spoke of the duties of saints. Brother Samuel Mitchell reported the Sunday School to be in a good condition. Clara H. Galloway reported the work of the Relief Society to be progressing very favorably. The general and local authorities of the Church were presented and unanimously sustained. Elder J. A. Kerr spoke on the necessity of obedience to the gospel principles. President Horsley explained in a very plain manner the pre-existence of the soul. Sister Florence Briggs rendered two sacred solos, which were very much appreciated. There were fifty-four saints and friends in attendance, and they expressed themselves as well pleased with the great latter-day work.

Socials.—The members of the Sunday School of the Leeds branch (Leeds conference) gave a very successful farewell social on March 10th, 1910, in honor of Elder Joseph Condie, who has labored in this branch for the past twenty months, and who has made a host of friends in this city. A large number of saints and friends were present, and all had a most enjoyable time. He was presented with a number of gifts as tokens of the esteem, love and respect of his many friends.

A very successful social was held in the Handel Hall, Blackheath branch (Birmingham conference), on Saturday, March 5th, 1910, in honor of Brother Robert Webster and family, Brother Simeon Jones, Brother Ebenezer Taylor and Sister Rebecca Wilson, who will depart for Zion in the near future. An excellent program was rendered. About one hundred and twenty-five saints and friends were in attendance.

A successful social was held in the Hucknall branch (Nottingham conference), March 5th, 1910, and the hall was crowded with saints and friends from Hucknall, Arnold, Bulwell and Nottingham. All had an enjoyable time. The program was rendered by the Hucknall saints.

Saturday, March 5th, 1910, a very enjoyable social was given the saints of the Keighley branch (Leeds conference) by Mrs. Alfred Lambert. About fifty saints and friends were in attendance, and were greatly entertained by a most excellent program, after which light refreshments were served and the remainder of the time taken up playing appropriate games. Mrs. Lambert is not a member of our faith. It is expected that much good will result from her kindness.

The Bootle Relief Society gave an entertainment on Tuesday evening, March 8th, 1910, to which sixpence admission was charged, to raise funds for carrying on their work of ministering to the needy. There was the usual program with an intermission of half an hour, during which refreshments were served. The receipts of the social amounted to £1 9s. 9d. The Bootle society was organized on December 27th, 1909, with Sarah McDonald, president; Alice Clare and Katherin Liddell as counselors; Florence Murray, secretary, and Jane Grogan, treasurer.

On Monday, March 13th, 1910, a successful social was held at the Wretham Road Assembly Rooms, Handsworth (Birmingham conference), as a reunion of the saints and friends and also in honor of Sister Annie Bevan, who is about to leave for Zion and who has been a zealous worker in the branch. She was made the recipient of a comfortable traveling rug. A splendid program was rendered, many of our friends taking part, and light refreshments were served. The same good spirit which prevailed in the conference was present and both saints and friends had an enjoyable time.

Releases and Departures.—The following missionaries have been

honorably released and sailed for home to-day per s.s. *Dominion*: From Sweden—L. M. Monson, Nephi Peterson, Lars J. Larson, A. A. Pehrson, Rudolf Holm. From the Netherlands—Ben Barton. From Scandinavia—George Jorgensen. With the company were thirty-nine emigrants, in charge of Elders Nephi Peterson, Nils R. Holm and Lawrence Monson.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON VIII.—SOME IMPORTANT EVENTS IN PETER'S MINISTRY.

Text: Acts 9: 32—43; 10: 11: 1—18.

I. PETER VISITS THE CHURCHES.

1. At Lydda. (a) Five miles East of Joppa. (b) Blesses Aeneas.
   (1.) Effect upon the people.
2. At Joppa, (a) Forty-five miles northwest from Jerusalem. (b) Restores Tabitha to life.
   (1.) Note the particulars.
   (c) Lodged with Simon, the tanner.

II. CORNELIUS.

1. Who he was. (a) Leader of a cohort of Italian soldiers stationed at Caesarea. (b) A devout convert to the Jewish faith, although a Gentile.
2. His prayer and vision.

III. PETER'S VISION. [REVELATION.]

1. What it was.
2. Significance of it.
3. Result.

IV. PETER IN CORNELIUS' HOUSE. (BAPTISM.)

1. Preaches Christ.
2. His conversion to the truth that the Gospel is for the Gentiles as well as for the Jews.
3. The baptism.

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